



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ART. IV.—*Journal of a Tour around Hawaii, the largest of the Sandwich Islands.* By a Deputation from the Mission on those Islands. Boston. 1825. Crocker & Brewster. 12mo. pp. 264.

THE clusters of islands in the great Pacific ocean, comprising that portion of the earth's surface called in recent geography Polynesia, remained a hidden region of the globe till comparatively modern times. Almost nothing was known of the vast number of islands scattered in this remote hemisphere, till the discoveries of Cook, although a few of them had been visited by earlier navigators. Polynesia reaches from the Sandwich Islands on the north to New Zealand on the south, and from the coast of America to the Friendly Islands, embracing, together with these, the groups of the Society Islands, the Marquesas, and all the other islands, which fall within the space designated by these general outlines. This new geographical division of the earth extends, therefore, from north to south about five thousand miles, and from east to west nearly four thousand.

It was not merely for the technical convenience of classification, that geographers arranged all these islands under one name. Their actual and relative position might properly enough suggest such an arrangement; but there are other and stronger reasons founded in the physical conformation of the islands themselves, in the productions of the soil and effects of climate; and, above all, in the characteristic traits of the inhabitants, their social habitudes, customs, manners, modes of living, language, government, and religion. In all those particulars, which are considered as marking the broad features of the human constitution and character, the inhabitants of Polynesia exhibit a striking resemblance. Of no races or tribes of men can it be inferred with greater certainty, that they originated from a common stock. Considering how widely these people are dispersed, inhabiting countless numbers of islands, many of them several hundred miles asunder, and without any obvious means of intercommunication before their discovery by Europeans, and considering also the remarkable points of similarity between them all, it is obvious that their history and condition present a fruitful theme for curious inquiry and reflection. We aim not now, however, at so discursive an investigation; the matter before us relates exclusively to the Sandwich Islands, and that portion of the Polynesian family inhabiting them.

For some time after Cook visited these islands, where he was killed by the natives, he was universally considered as the first discoverer; but La Perouse has made it appear more than probable, that they were discovered by Gaetano, a Spanish navigator, as early as 1542. It is said that the use of iron was known among the natives, before they were visited by Cook, and as no iron is produced on any of the islands, it is hence inferred, that the natives must have had a previous intercourse with Europeans. To this argument it has been replied, that iron might have been obtained from the wrecks of vessels, which had doubtless from time to time floated to the shores. The testimony advanced by La Perouse, however, is of a historical nature, and amounts to a very high degree of probability. Be the fact as it may, it is quite certain, that the natives, when Cook found them, had no knowledge or tradition of a previous visit from any European, nor any tinge in their manners and opinions indicating an intercourse with foreigners.\*

The number of islands in this group is ten, of which eight are inhabited. The superficial contents of the whole are estimated at 5050 square miles. Hawaii, (Owhyhee,) is supposed to contain 4000 square miles, being thus four times greater in extent, than all the other islands, and nearly as large as the state of Connecticut. It is ninetyseven miles long, and seventyeight broad. The amount of population has been variously estimated; in Cook's time it was thought to be four hundred thousand on all the islands. The navigators, however, had no accurate means of calculation, and this is evidently a highly exaggerated estimate. It would be within bounds to fix it at half that number. Many causes have since concurred to produce a rapid decrease; monuments exist giving evidence of a more numerous population at a former period. The missionaries, who have attended a good deal to the subject, with the best opportunities for judging, do not place the present number, on all the islands, higher than one hundred and thirty thousand, of which eightyfive thousand, or two thirds of the whole, inhabit the island of Hawaii.

\* A general account of the discovery of the Sandwich Islands, and some remarks on the recent history of the people, may be found in a former number of this Journal. See Vol. III. for May, 1816, p. 42.—In an article on *New Zealand* are also contained many particulars, relating to the character and manners of the inhabitants of that country, their customs and government, which will apply with little variation to all the Polynesians. See *North American Review*, Vol. XVIII. No. 43, for April, 1824, p. 329.

As the Sandwich Islands afford a valuable article of commerce in sandal wood, and are favorably situated for supplying with provisions whale ships, and other vessels crossing the Pacific, they have been much more frequently visited by foreigners, than the other Polynesian groups. For several years past, indeed, factors and agents from England and the United States have resided there for mercantile purposes. This intercourse has naturally caused some advancement in the arts of civilization; new wants have been created, by an acquaintance with articles of convenience or luxury unknown before, and to supply these wants new incentives have been given to industry. It is melancholy to know, however, that the vices of civilization have made their way, in too many instances, more rapidly than its improvements or comforts; that indulgence in novel sources of gratification has unnerved the arm of enterprise; that the powerful, instead of being quickened to industry, have laid more oppressive burdens on the weak. This must perhaps always be the case under similar circumstances. Civilization is not the work of a day; nor is it an opinion, a theory, or consent of the mind; it is a habit, an acquired nature, the growth of years, wrought into the being and constitution of the human system, both intellectual and corporeal. A savage is not to be brought to this state at once; it has cost the education of a life in the civilized man, and it can hardly be done at less expense of time and care in the uncivilized. One of the great instruments of civilization is restraint; society itself, as well as the closer ties of private relationships, is held together by the system of restraints, to which every member subjects himself; restraints on appetites, feelings, wishes, conduct. We have learnt to do this by habit from infancy; education, a cultivated understanding, refined moral sense, the knowledge of a pure religion, and example, have contributed each its portion to confirm the habit, and make up the civilized man. Now the savage has all these appetites and propensities, without the habit of controlling them, or of resisting temptation; and without the moral light and culture, that enable him to discern their pernicious tendency, and reflect on the consequences of indulgence. Nature manages the matter very well, while it is wholly in her charge; she teaches the savage to be contented with his narrow comforts, and confine his wants to the means of supply, which his rude skill in the arts of life has compassed. But when civilization has poured out before him her accumulated stores, tempted him with novelty, and

pampered him with the promise of new gratifications, he is no longer under the pupilage of nature ; he becomes a civilized man to the utmost of his power ; that is, he gives way to all the excesses of civilized life, in which he needs no instructors but his appetites, and possesses none of the virtues, principles, and habits, which are the balancing weights in the character of the civilized man, but which are only to be acquired by a long train of discipline. Hence it is, that the Sandwich Islanders were not for a time in the way of the best influences of civilization ; they were visited by seamen, or traffickers, whose example was not a shining light, and whose business and interest it was to furnish the natives with such articles as they most craved, and for which there was the quickest demand.

Such was the condition of the Sandwich Islanders from the time of their discovery by Cook, till very recently ; but we are happy to state, that a salutary change is now taking place, and that prospects of improvement among them are in a high degree encouraging. In April of the year 1820, a body of Missionaries from this country arrived at Hawaii, and were favorably received by the king.\* Being divided into small parties, they were stationed on different islands, and from that period have been laboring with great zeal and selfdevotedness to advance the intellectual, moral, and religious culture of the natives. Schools have been established, houses for stated religious worship erected, a printing press put in operation, and books published in the Hawaiian dialect ; many of the natives have already been taught reading, writing, and the elementary principles of a refined education. This is taking the true ground ; it is opening a way gradually to the hearts and understanding of the people ; it is scattering seed in the minds of the rising generation, which will hereafter spring up, and flourish, and produce fruit.

The arrival of the Missionaries among the Sandwich Islanders, we hold to be an important era in the history of that people. Certain political events had then recently occurred, favorable to the objects of the Missionaries, which it is here proper to recount ; and in doing this, we shall glance briefly at the character

\* The first Mission embarked from this country on the 23d of October, 1819. It consisted of seven men and their wives. Messrs Bingham and Thurston were clergymen ; Mr Chamberlain, farmer ; Dr Holman, physician ; Mr Whitney, teacher and mechanic ; Mr Ruggles, teacher ; Mr Loomis, printer. Three natives, Honooree, Hopoo, and Tennooe, who had been educated in this country, also returned with the Mission.

of the great king Tamehameha, and the government established by him. This personage stands out in bold relief on the prominent lists of men, who, by their talents, have acquired an unbounded dominion over others, and by their conquests and good fortune have made themselves objects of the gaze and wonder of the world. Tamehameha was the Gengis Khan, or Bonaparte, of Polynesia. He conquered till there was nothing more to conquer, and he ruled absolute to the end of his life. In former times the Sandwich Islands were governed by chiefs independent of each other. The right of government was hereditary in the principal chiefs; subordinate governors ruled under them; and in some cases the authority of a chief extended beyond his island. Hawaii was divided into several districts, over each of which a chief presided, and although these chiefs possessed different degrees of authority and power, it does not appear, that either of them acknowledged a permanent dependence on any of the others. Wars were constant, but rather for predatory purposes, than for conquest, or the extension of territory.

The author of the Tour around Hawaii visited a place called Halaua, on the north eastern extremity of the island, which is understood to have been the birthplace of Tamehameha. His original possessions consisted of lands inherited from his ancestors at Halaua, and a small tract on another part of the island in the district of Kona. He lived in the place of his birth till he was grown to the age of manhood, and tradition records many extraordinary incidents in his youthful years, and points to the yet remaining monuments of his early enterprise and prowess. Nature endowed him with an active and vigorous mind, and the happy faculty of winning the esteem, and commanding the respect of his companions, in such a manner as to impress them with a sense of his superiority, and make them his willing followers, and the zealous abettors of his designs. He was fond of athletic exercises and warlike amusements, of planning and executing difficult undertakings. He dug wells, and excavated passages through rocks, for a more easy access to the seashore. One of his accomplishments was agriculture; he cultivated a field of potatoes and other vegetables with his own hands; it is still shown to the traveller, and called by his name; other fields were in like manner cultivated by his companions, who followed his example; he planted groves, which are now standing. But nothing was more remarkable in his character, than the strict and profound worship, which he rendered to his

god Tairi; this god he supposed to have great power, and to require his most devoted service.

The history of the first part of the political life of Tamehameha, has not yet been brought to light. What motives, other than the promptings of his restless and ambitious spirit, first induced him to wage war, and then to continue it till he had acquired universal dominion, we have no means of explaining. It is known, however, that a great battle was fought in the year 1780, on the plains of Mokuohai, near the place where Captain Cook was killed, which lasted seven or eight days, and was contested with great obstinacy on both sides, till at length Tamehameha succeeded in killing the king, routing his party, and securing a complete victory. Prodiges of valor are said to have been exhibited in that battle; Tamehameha's god Tairi was elevated on the field, and surrounded by its priests; with this image before their eyes Tamehameha, his sisters, and friends fought with desperate bravery, and undaunted confidence. This battle decided the destiny of Hawaii; from that day the old dynasty of kings was at an end, and Tamehameha was the sole monarch of the country. In due time the other islands submitted to his authority, and he reigned king of all the Sandwich Islands till the time of his death, a period of nearly forty years. The fact of his reigning so long over such a people, is a proof not less of his prudence and wisdom, than his surprising ascendancy to power is of his talents and valor.

When the vessel, which took out the Missionaries, approached Hawaii, the first intelligence that came from the shore was the death of Tamehameha. He had died the year before, in 1819, and was succeeded by his son Rihoriho. It was further added, that idol worship was abolished by the new king, the idols ordered to be destroyed, the old *tabu* system broken up, and, in short, that the ancient religion of Hawaii was abrogated by a royal mandate. All this, incredible as it was, proved to be true; and in Rihoriho we have the phenomenon of a savage prince, strictly educated in the most superstitious rites, not only deserting the religion of his ancestors, but using his power to abolish it. This is the more remarkable, as one of the last injunctions of Tamehameha was, that his son should cling to the religion of his fathers, and render due homage to those gods, who had so long been the protectors of his family and the nation. Rihoriho heeded not this admonition, for he was hardly clothed with the regal authority, before he ordered the idols to be destroyed, the

temples pulled down; and the priesthood dissolved. So violent a measure could not fail to be met with opposition, and some of his revolting subjects took up arms in defence of their gods, and assembled in battle against the forces of the king. They were overcome and put to flight, however, after a severe and bloody conflict, and they at length capitulated and yielded to the king's decree. Rihoriho was successful in putting down the insurrection, and, what was more surprising, in suddenly bringing the great mass of the people into his own views; and the old idolatry received a shock, from which it had no power to recover. His most important ministers and friends favored his designs, and when his mother, Keopuolani, was consulted on the subject, she said to the messengers; 'You speak very properly, our gods have done us no good, they are cruel, let the king's wish and yours be gratified.' It does not appear, that any harsh means were resorted to in carrying this decree into effect, nor that devotees were disturbed in their old modes of worship; toleration was allowed, but the example of the king and chiefs was more effectual, than any code of penal laws. The idols were tumbled down, and treated as senseless stocks and stones. Priests and priestesses, sorcerers and fanatics, the usual instruments of a gross superstition, still remain and practise upon the fears of the people. These artifices will have their effect for a time, but a single glimpse of light from a better system will scatter such delusions, when the mind has once escaped from the dark bondage of a wretched idolatry, and will prepare the way for a reception of rational ideas.

The causes of so astonishing a change in that most deeply rooted of all intellectual habits, the religion of a people, cannot perhaps be fully ascertained, without a better knowledge of the history of the times, than has yet come to us. A few of them, however, are obvious. They grew necessarily out of the frequent intercourse of the natives with foreigners, and the notions imbibed by some of the more intelligent among them, respecting the customs of other countries. The old idolatry was a most oppressive burden; it harassed the mind with incessant fears of the anger and destroying power of the deities; it exacted practices not more absurd, than cruel and subversive of the order and happiness of society; it even demanded human sacrifices. The *tabu* system, so universal throughout all the Polynesian islands, is the most terrible instrument of human tyranny, which has ever been known; no other parts of the



world, no other stages of society, have exhibited anything like it, whether regarded in the nature of a political or religious engine, and whether as operating on the opinions, the fears, or the conduct of the people. On a former occasion we have explained the nature, and looked into the causes, of this extraordinary institution.\* The following is an account of its operation at the Sandwich Islands.

‘ During the existence of the *tabu*, or days of prohibition, no person except a chief, or priest, must presume to eat a cocoa nut; no female must eat pork; males and females must never eat with each other, or even from the same dish; and if by any means a man was found upon a tree, or on the mast of a vessel, or in any other place over the king’s head, his life was forfeited to the gods. The same was the case with a man who by accident placed his hand over the king’s head.

‘ Besides the *tabu* above described, which were perpetual, there were others embracing certain days in the year, when no fishing canoe must be seen in the water, nor any man out of his house. At this time also the priests, taking some image with them, usually went from island to island collecting the taxes for the gods. The penalty for breaking *tabu* was death.

‘ When a sacrifice was wanted, and no criminal could be found, they imposed a new *tabu* of such a nature as to present a strong temptation to some person or persons to break it; perhaps it was laid secretly, and then whoever should be so unfortunate as to break it, was immediately seized, by persons on the watch, and hurried away to the altar.

‘ A foreign resident has told us, that on one of these days of restriction, he saw a canoe sailing out in front of several houses, and upset by the surf. One of the men afterwards appeared to be drowning. An old man of tender feelings sprang from his house to save the sinking man. In an instant he was seized by the servants of the priests, carried to the adjacent temple, and there sacrificed. In the mean time, the man apparently drowning jumped into his canoe, and rowed away.’ *Life of Keopuolani*, p. 15.

These are the outlines only of the system; it descended into the particulars of daily intercourse, and made every individual more or less wretched with fears of imaginary evil, or with actual privation and suffering. This drove them to the worship

\* See North American Review, No. 43, for April, 1824. Vol. xviii. p. 350.

of imaginary gods, to ceremonies and sacrifices, to the construction of images and temples, and to the reverence and support of a deluded priesthood. The entire scheme was a burden hard to be borne, imposing a severe task upon the people, exhausting their means for a useless purpose, forbidding many innocent enjoyments, and perpetually doing violence to some of the strongest sympathies of the human heart. Now it could not escape the more intelligent of the natives, that the foreigners among them were a superior race to themselves; that they followed their own inclinations and were prosperous in their affairs, and yet gave no heed to the gods of Hawaii, had no apprehensions of their anger or influence, and despised alike their power and their worship. This was an argument that a savage could understand; it came down to his senses, feelings, interests, and it had its effect. It worked its way insensibly, and when the young prince Rihorihō came to the throne, he was prepared to act from the convictions it had produced. That the stubborn nature of Tamehameha should have resisted its appeals is natural enough; his was not a mind to be moved by accidents, or from which strong impressions were easily to be eradicated; from his infancy he had revered the religion of his country; to his god Tairi he ascribed his successes; he had reigned forty years protected by the gods of his native island, and it was not for him to desert the religion of his fathers, or believe that a better existed in the world. The young king's principal advisers, however, were on his side. Karaimoku, his prime minister, and the most remarkable man probably, after Tamehameha, whom the Sandwich Islands have produced, was forward in promoting the measure. He acted as general of the king's forces in quelling the rebellion. And we have seen that the king's mother, also an important personage, readily consented, on the ground that the gods were cruel, and 'had done no good.' Thus was the revolution accomplished, and idolatry abolished by the government. It is supposed, moreover, that the chiefs were influenced by the intelligence repeatedly received, respecting the changes introduced by Pomare, king of the Society Islands, in consequence of the long residence of the English Missionaries in his dominions.

But without looking farther for causes, it is enough to know, that such was the extraordinary state of things, when the Missionaries from the United States arrived at Hawaii. However it was brought about, the event was auspicious for them, and the

hand of Providence seems to have prepared the field for their labors. When they applied for permission to settle on the different islands, as religious teachers, some of the chiefs were opposed to the plan, but it met with the full approbation of Karaimoku, and the king's mother. The king finally said, 'Let them remain a year, and we shall know what to do.' The year passed away, the Missionaries gained in favor, and from that time to this they have been pursuing their labors with zeal and fortitude, and with a success adequate, we believe, to their most sanguine expectations.

It was deemed a fortunate circumstance, that the Rev. William Ellis, an English Missionary, who had resided six years at the Society Islands, joined our Missionaries in the beginning of the year 1822. This gentleman had made himself master of the Tahitian dialect, which so closely resembles the Hawaiian, that he was able to converse with the natives, and in a short time to speak to them in public. His services at that time were of great importance, in assisting the Missionaries in constructing a grammar of the language, and in preparing elementary books suited to the instruction of the natives. His experience, also, made him a most useful counsellor, and enabled him to apply the means of instruction and influence with more effect, than those who had but recently begun the work. The American Missionaries uniformly speak with marked respect and kindness of this gentleman; and those who knew him while in this country during the past year, will respond a not less cordial testimony to his worth, his amiable character, and his sincere devotedness to the cause in which he was engaged.\*

As the Missionaries received an accession to their numbers from the United States, in April, 1823, it was thought expedient to extend the sphere of their operations. With this view a Deputation was appointed to explore the island of Hawaii, to ascertain the best places for missionary stations. The gentlemen appointed

\* An account of the doings of the Missionaries in the Sandwich Islands, may be found in the successive numbers of the *Missionary Herald*, beginning with the seventeenth volume, and coming down to the present time. Other particulars are also contained in an interesting little tract, entitled a *Memoir of Keopuolani, late Queen of the Sandwich Islands*, written on the spot by one of the Missionaries. This queen exhibits a remarkable instance of the power of instruction on a strong mind, grown up to maturity in ignorance and superstition. She was the wife of Tamehameha, mother of Rihoriho, the late king, and also of Kauikeouli, the young heir apparent, now ten years old.

for this duty were William Ellis, Asa Thurston, Charles S. Stewart, Artemas Bishop, and Joseph Goodrich. The little volume before us is the result of their observations during the tour, drawn up by Mr Ellis from his own minutes, and such as were kept by his companions. The journal is prefaced by a short, summary Report of the Deputation, and in the Appendix are contained several particulars illustrative of the journal, collected and arranged by the assistant secretary of the Board of Foreign Missions. In addition to the points bearing immediately on the main object of the travellers, they have succeeded in gathering many facts curious in themselves, and throwing light on the geography and natural history of the island, as well as on the customs, traditions, agriculture, and modes of living of the inhabitants.

The tour was begun at Kairua, a village on the western side of the island, and the residence of Kuakini, the principal chief of Hawaii. They proceeded along the coast to the south, east, and north, till they had encompassed the island, having occupied in their ramblings a little more than two months. They made frequent excursions inland, visited the principal villages, conversed with the people, preached to them on proper occasions, and collected such information, as in the most satisfactory manner to answer the ends of the mission. A guide was furnished them, called Makoa, a personage of a somewhat remarkable appearance and character, to judge from his picture, and the description of him in the book. But he was faithful to his duty, and the travellers were hospitably received and civilly treated wherever they went.

Six days after the departure of the Deputation from Kairua, they came to Kearakékua bay, the scene of the fatal tragedy, which ended the life of the great English navigator. The facts here reported add something to the former stock of knowledge, and comprise everything, probably, which can be gathered from the natives on the subject.

‘About sunset Mr Goodrich ascended a neighboring height, and visited the spot where the body of the unfortunate Captain Cook was cut to pieces, and the flesh, separated from the bones, was burnt. It is a small inclosure about fifteen feet square, surrounded by a wall five feet high. Within is a kind of hearth about eighteen inches high, encircled by a row of rude stones. Here the fire was kindled on the above mentioned occasion. The place is still strewed with charcoal.’ p. 33.

‘Some of us climbed the rocks, and visited the cave where the body of Captain Cook was deposited, on being first taken from the beach.

‘There are a number of persons at this and other places in the islands, who were either present themselves at the unhappy dispute, which in this village caused the death of the celebrated Captain Cook, or who, by their connexion with those who were, are intimately acquainted with the particulars of that melancholy event. With many of them we have frequently conversed, and though their narratives differ in some smaller points, yet they all agree in the main facts published by Captain King, his successor.

‘The foreigner, they say, was not to blame; for, in the first instance, our people stole his boat, and he designed to take our king on board and detain him till it should be returned. Captain Cook and Teraïopu were walking together towards the shore, when our people thronged round the king, and objected to his going any farther. While he was hesitating, a man, running from the other side of the bay, entered the crowd almost breathless, and exclaimed, “It is war! The foreigners have commenced hostilities, have fired on a canoe from one of their boats, and killed a chief.” This enraged some of our people, and alarmed the chiefs, as they feared he would kill the king. The people armed themselves with stones, clubs, and spears. Kanona entreated her husband not to go. All the chiefs did the same. The king sat down. The foreigner seemed agitated, and started for his boat. Then one of our men attacked him with a spear, but he turned, and, with his double barrelled gun, shot the man who struck him. Some of our people then threw stones at him, which being seen by his men, they fired on us. Captain Cook turned, and tried to stop his men from firing, but he could not on account of the noise. He was turning again to speak to us, when he was stabbed in his back with a *pahoa*. A spear was at that same instant driven through his body. He fell into the water and spake no more. After he was dead we all wailed. His bones were separated, and the flesh scraped off and burnt; as was the practice in regard to our own chiefs when they died. We thought he was our god *Rono*, worshipped him as such, and revered his bones.

‘Several of the chiefs frequently express the sorrow they feel whenever they think of him, and the people, generally, speak of these facts with much apparent regret. Yet they free the king from all blame, as nothing was done by his orders.

‘It has been supposed, that the circumstance of his bones being separated, and the flesh taken off, was evidence of the most savage and unrelenting barbarity; but so far from this, it was the highest respect they could show him, as will be seen more fully hereafter.

We may also mention here, the ground on which Captain Cook received the worship of a god. Among the kings, who governed Hawaii, during what may, in its chronology, be called the fabulous age, was *Rono*, or *Crono*. On some accounts he became offended with his wife, and slew her. After this, he lamented so much, that he fell into a state of derangement, and in this state travelled through all the islands, boxing with every one he met. He then set off in a canoe for a foreign country. After his departure, he was deified by his countrymen, and annual boxing and wrestling games were instituted in his honor. As soon as Captain Cook arrived, it was supposed and reported, that the god *Rono*, had returned. Hence, the people prostrated their deities before him, as he walked through the villages. But when, in the attack made upon him, they saw his blood running, and heard his groans, they said, "No, this is not *Rono*." Some, however, even after his death, supposed him to be *Rono*, and expected he would appear again. After the departure of the vessels, some of his bones, his ribs, and breast bone, as part of *Rono*, were considered sacred, and deposited in a heiau, or temple, belonging to *Rono*, on the opposite side of the island, where religious homage was paid to them, and from which they were annually carried in procession to several other heiaus, or borne by the priests round the island to collect the offerings of the people to the god *Rono*. The bones were preserved in a small basket of wicker work, completely covered over with red feathers. These last, in those days, were the most valuable articles the natives possessed, generally rendered sacred, and considered a necessary appendage to every idol, and almost to every object of religious homage, through the islands of the Pacific. They were supposed to add much to the power and influence of the idol, or relic, to which they were attached.

'The missionaries in the Society Islands had, by means of some Sandwich Islanders, been many years acquainted with the circumstance of some of Captain Cook's bones being preserved in one of their temples, and receiving religious worship, and, ever since the arrival of Mr Ellis, in company with the Deputation, in 1822, every endeavor has been made to learn, whether they were still in existence, and where they were kept. All those, of whom inquiry has been made, have uniformly asserted, that they were formerly kept by some of the friends of *Rono*, and worshipped, but have never given any satisfactory information, as to where they now are. Whenever we have asked the king, or Kevaheva, the chief priest, or any of the chiefs, they have either told us they were under the care of those, who had themselves told us they knew nothing about them, or that they were now lost.

‘After the investigation, that has been made, we have no doubt, but that part of Captain Cook’s bones were preserved by the priests, and were considered sacred by the people, probably till the abolition of idolatry in 1819. At that period, most likely they were committed to the secret care of some chief, or deposited by the priests, who had charge of them, in some cave unknown to all besides themselves. The manner in which they were then disposed of, will probably remain a secret, except to the parties immediately concerned. The priests and chiefs always appear unwilling to enter into conversation on the subject, and seem to wish to avoid renewing the recollection of the unhappy circumstance.’ pp. 74–77.

The travellers frequently met with the remains of ancient *heiaus*, or idol temples, some of which appeared in a condition nearly as perfect as when used, and they were all regarded by the natives with a kind of awe, although the sacrifices and worship had ceased. The following description will give an idea of the form of these structures, although some of them are of greater dimensions. This *heiau* is called Bukohola.

‘It stands on an eminence in the southern part of the district, was built by Tamehameha, about thirty years ago, when he was engaged in conquering Hawaii and the rest of the Sandwich Islands. He had subdued Maui, Ranai, and Morokai, and was preparing from the latter to invade Oahu, but in consequence of a rebellion in the south and east parts of Hawaii, was obliged to return thither. When he had overcome those who had rebelled, he finished the *heiau*, dedicated it to his god of war, and then proceeded to the conquest of Oahu. Its shape is an irregular parallelogram, two hundred and twentyfour feet long and one hundred wide. The walls, though built of loose stones, were solid and compact. On the side next the mountains, they were twenty feet high, and six broad on the top, but nearly double that breadth at the bottom. The walls next the sea were not more than seven or eight feet high, and proportionably wide. The upper terrace within the area was spacious, and much better finished than the lower ones. It was paved with various kinds of flat, smooth stones, brought from a considerable distance. At the south end was a kind of inner court, where the principal idol used to be kept, surrounded by a number of images of inferior deities. In the centre of this inner court was the place where the *anu* was erected, which was a lofty frame of wicker work, in shape something like an obelisk, within which the priest stood as the organ of communication from the god, whenever the king came to inquire his will in any matter of importance. On the outside, just at the entrance of it, was the

place of the *rere*, (altar,) on which human and other sacrifices were offered. The remains of one of the pillars that supported it, were pointed out by the natives, and the pavement around was strewn with bones of men and animals, the mouldering relics of those numerous offerings once presented there. About the centre of the terrace was the spot where the king's sacred house stood, in which he resided during the season of strict tabu, and at the north end, the place which the priests' houses occupied, who, with the exception of the king, were the only persons permitted to dwell within the sacred enclosure. Holes were seen on the walls, all around this, as well as the lower terraces, where wooden idols of varied size and form formerly stood, casting their hideous stare in every direction. Tairi, or Kukairimoku, the favorite war god of Tamehameha, was the principal idol. To him the heiau was dedicated, and for his occasional residence it was built. On the day in which he was brought within its precincts, vast offerings of fruit, hogs, and dogs, were presented, and no less than eleven human victims immolated on its altars. And although the huge pile resembles a dismantled fortress, whose frown no longer strikes terror through the surrounding country, yet it is impossible to walk over such a golgotha, or contemplate a spot which must often have resembled a pandemonium, more than any thing on earth, without a strong feeling of horror at the recollection of the bloody and infernal rites frequently practised within its walls. pp. 51—53.

Among the most extraordinary phenomena on the island of Hawaii, is the great crater of Kirauea, situate about twenty miles from the seashore in the interior. It is thus described in the journal:

‘Immediately before us yawned an immense gulf, in the form of a crescent, upwards of two miles in length, about a mile across, and apparently eight hundred feet deep. The bottom was filled with lava, and the south west and northern parts of it were one vast flood of liquid fire, in a state of terrific ebullition, rolling to and fro its “fiery surge” and flaming billows. Fiftyone craters, of varied form and size, rose, like so many conical islands, from the surface of the burning lake. Twentytwo constantly emitted columns of grey smoke, or pyramids of brilliant flame, and many of them, at the same time, vomited from their ignited mouths streams of florid lava, which rolled in blazing torrents, down their black indented sides, into the boiling mass below.

‘The sides of the gulf before us, were perpendicular, for about four hundred feet; when there was a wide, horizontal ledge of



solid black lava, of irregular breadth, but extending completely round. Beneath this black ledge, the sides sloped towards the centre, which was, as nearly as we could judge, three hundred or four hundred feet lower. It was evident, that the crater had been recently filled with liquid lava up to this black ledge, and had, by some subterranean canal, emptied itself into the sea, or inundated the low land on the shore. The grey, and, in some places apparently calcined, sides of the great crater before us; the fissures, which intersected the surface of the plain, on which we were standing, the long banks of sulphur, on the opposite side; the numerous columns of vapor and smoke, that rose at the north and south end of the plain, together with the ridge of steep rocks, by which it was surrounded, rising probably, in some places, four hundred feet in perpendicular height, presented an immense volcanic panorama, the effect of which was greatly augmented by the constant roaring of the vast furnaces below.' pp. 130—131.

'Between nine and ten, the dark clouds and heavy fog, that, since the setting of the sun, had hung over the volcano, gradually cleared away, and the fires of Kirauea, darting their fierce light athwart the midnight gloom, unfolded a sight terrible and sublime beyond all we had yet seen.

'The agitated mass of liquid lava, like a flood of melted metal, raged with tumultuous whirl. The lively flame that danced over its undulating surface, tinged with sulphureous blue, or glowing with mineral red, cast a broad glare of dazzling light on the indented sides of the insulated craters, whose bellowing mouths, amidst rising flames, and eddying streams of fire, shot up, at frequent intervals, with loud detonations, spherical masses of fusing lava, or bright ignited stones.

'The dark, bold outline of the perpendicular and jutting rocks around, formed a striking contrast with the luminous lake below, whose vivid rays, thrown on the rugged promontories, and reflected by the overhanging clouds, combined to complete the awful grandeur of the imposing scene.' p. 136.

It is a striking feature of this volcano, that it does not spring out of a mountain, or hill, as is the case we believe in all other parts of the world, but is seated in a comparatively plain country, or rather at the base of the stupendous mountain Mouna Roa. It never overflows its margin, like other volcanoes, but the lava seeks a subterraneous passage, bursting out occasionally at a distance from the crater, and finding its way to the lower country, and even to the sea. The dimensions of this enormous gulf have been more accurately ascertained by Mr Goodrich and

Mr Chamberlain, who have made a recent visit to it. By actual measurement they found the upper edge of the crater to be seven and a half miles in circumference ; and at the depth of five hundred feet, they satisfied themselves that its circumference was at least five and a half miles. They judged the depth to be one thousand feet.

Another crater of less size, not far distant from the great one, was seen by the Deputation, and with their glasses they could perceive several extinguished craters on the sides of Mouna Roa. The whole region is volcanic, and the lava in numerous places exhibits itself in most fantastic shapes, rising into cliffs, forming caverns, and presenting a precipitous, rugged, and variegated surface all along the coast. No primitive formations seem yet to have been found on this island, nor any one of the group, and it is more than probable that all these islands have in former ages been raised from the sea by internal convulsions of nature, and that the great mountains have been gradually formed by the accumulated products of volcanic eruptions, which have now ceased to exist, except in the craters above described, which serve as vents to the yet active, but subsiding furnace beneath. The natives speak of earthquakes, and relate fearful traditions of the vengeance of the gods thus exercised. The soil consists of decomposed lava. The height of Mouna Roa has never been accurately measured, but variously estimated from sixteen to eighteen thousand feet, being thus one or two thousand feet higher than Mont Blanc, and five or six thousand higher than the Peak of Teneriffe. Mouna Kea, another mountain in the north east part of the island, is nearly as high as Mouna Roa.

It is not surprising, that such an exhibition of unknown power, as the volcano of Kerauea, should fill the natives with dread, and minister food to their superstitions. *Pele* is the all powerful goddess of volcanoes, and nothing can exceed the terror with which this imaginary being inspires the minds of the inhabitants. It is a rare thing, indeed, for them to visit the great crater, and the Missionaries were admonished on all hands to beware of so dangerous an experiment, as that of approaching this dwelling-place of *Pele*, and her ministering deities, and thus foolishly hazarding their lives to gratify an unhallowed curiosity. Their guide *Makoa*, who was sufficiently philosophical and resolute on most occasions, lost all his fortitude here, and utterly refused to accompany them on so perilous an adventure. And even the

natives, whom they persuaded to go with them, were in perpetual alarm, lest Pele should come forth in her anger and consume them. On the borders of the crater they passed the night recounting her wonderful achievements, and those of her attendant deities. 'The conical craters,' they said, 'were their houses, where they frequently amused themselves by playing at *konane*; the roaring of the furnaces, and the crackling of the flames, were the *kani* of their *hura*, the music of their dance; and the red flaming surge was the surf wherein they played, sportively swimming on the rolling wave.' They repeated with minuteness of detail, and consistency of parts, several traditions of the prowess and marvellous doings of Pele; and although no one affirmed that he saw the goddess in her volcanic abode, yet no one doubted she was there, armed with all the attributes, with which their imaginations had invested her.

To show the power of this superstition over the minds of the people, we quote the following account of a singular interview between the travellers and Oani, a priestess of Pele. Mr Ellis had been preaching to a congregation assembled for the purpose, and when he had closed and was about departing,

'An old woman, who, during the discourse, sat near the speaker, and had listened very attentively, all at once exclaimed, "Powerful are the gods of Hawaii, and great is Pele, the goddess of Hawaii; she shall save Maaro," (the sick chief who was present.) Another began to *cantilate* a song in praise of Pele, to which the people generally listened, though some began to laugh. We supposed they were intoxicated, and therefore took no notice of them. But on our leaving the house, some of our people told us they were not *ona i ka ruma*, (drunk with the rum,) but inspired by the *akua*, goddess of the volcano; or that one of them was Pele herself in the form of one of her priestesses. On hearing this, Mr Ellis turned back into the house, and when the song was ended, immediately entered into conversation with the principal one, by asking her, if she had attended to the discourse, that had been delivered there. She answered that she had listened, and understood it. Mr Ellis then asked, if she thought Jehovah was good, and those happy, who made him their God. She answered, "He is your good God, (or best God,) and it is right that you should worship him; but Pele is my god, and the great god of Hawaii. Kirauea is the place of her abode. Ohiaotelani, (the northern peak of the volcano,) is one corner of her house. From the land beyond the sky, in former times, she came." She then went on with a song which she had thus begun, giving a long account of

the deeds and honors of Pele. This she pronounced in such a rapid and vociferous manner, accompanied by such violent gestures, that only here and there a word could be understood. Indeed, towards the close, she seemed to lose all command of herself. When she had finished, Mr Ellis told her she was mistaken in supposing any supernatural being resided in the volcano; that Pele was a creature of their own invention, and existed only in the imaginations of her *kahu*, or devotees; adding, that volcanoes, and all their accompanying phenomena, were under the powerful control of Jehovah, who, though uncreated himself, was the Creator and supporter of heaven and earth, and every thing she beheld. She replied, that it was not so. She did not dispute that Jehovah was a God, but that he was not the only God. Pele was a god, and dwelt in her, and through her would heal the sick chief then present. She wished him restored, and therefore came to visit him.' pp. 176, 177.

Again,

'Assuming a haughty air, she said, "I am Pele, I shall never die. And those who follow me, when they die, if part of their bones be taken to Kirauea, will live with me in the bright fires there." Mr Ellis said, "Are you Pele?" She replied, "Yes;" and was proceeding to state her powers &c. when Makoa, who had till now stood silent, interrupted her, and said, "It is true, you are Pele, or some of Pele's party. And it is you that have destroyed the king's land, devoured his people, and spoiled the fishing grounds. Ever since you came to the island, you have been busied in mischief. You spoiled the greater part of the island, shook it to pieces, or cursed it with barrenness by inundating it with lava. You never did it any good. And if I were the king, I would either throw you all into the sea, or banish you from the islands. Hawaii would be quiet, if you were away."

'This was rather unexpected, and seemed to surprise several of the company. However, the pretended Pele said, "Formerly we did overflow some of the land; but it was only the land of those who were rebels, or were very wicked people. Now we abide quietly in Kirauea." She then added, "It cannot be said, that in these days we destroy the king's people." She then mentioned the names of several chiefs, and asked, "Who destroyed these? Not Pele, but the rum of the foreigners, whose God you are so fond of. Their diseases and their rum have destroyed more of the king's men, than all the volcanoes on the island." Mr Ellis told her he was very sorry that their intercourse with foreigners should have introduced among them diseases, to which

they were strangers before, and that he hoped they would also receive the advantages of Christian instruction and civilization, which the benevolent in those countries, by which they had been injured, were now so anxious to impart.' pp. 178, 179.

One more extract shall suffice. It exhibits strong traits of character, and presents a strange contrast to others already alluded to, which might be dwelt upon much more at large. The scene here described would be creditable to the human heart in any state of society ; it is the voice of nature calling up her better feelings, and breathing soft tones, that have power to melt the hardened soul even of a savage. Nature is everywhere true to herself, and her original impulses ; the only mystery is, that, with such unchanging firmness in some of her characteristics, she should in others be so willing a slave to habit and the force of circumstances.

‘ We approached Kaimu. This was the birthplace of Mauae, and the residence of most of his relations. He was a young man belonging to the governor, who had been sent with the canoe, and since leaving Honuapo, had acted as our guide. He walked before us as we entered the village. The old people from the houses welcomed him as he passed along, and numbers of the young men and women came out to meet him, saluted him by touching noses, and wept for joy at his arrival. Some took off his hat, and crowned him with a garland of flowers ; others hung round his neck wreaths of a sweet scented plant, resembling ivy, or necklaces composed of the nut of the fragrant pandanus. When we reached the house where his sister lived, she ran to meet him, threw her arms around his neck, and having affectionately embraced him, walked hand in hand with him through the village. Multitudes of young people and children followed, chanting his name, the names of his parents, the place and circumstances of his birth, and the most remarkable events in the history of his family, in a lively song, which he afterwards informed us, was composed at his birth.

‘ Thus we passed along till we reached his father’s house, where a general effusion of affection and joy presented itself, which it was impossible to witness without delight. A number of children, who ran on before, had announced his approach. His father, followed by his brothers and several other relations, came out and met him, and under the shade of a wide spreading kou tree, fell on his neck and wept aloud for some minutes, after which they took him by the hand, and led him through a neat little garden into the house. He seated himself on a mat on the

floor, while his brothers and sisters gathered round him. Some unloosed his sandals and rubbed his limbs; others clasped his hand, frequently saluting it by touching it with their noses; others brought him a calabash of water, or a lighted tobacco pipe. One of his sisters, in particular, seemed considerably affected. She clasped his hand, and sat for some time weeping by his side. At this we should have been surprised, had we not known it to be the usual manner among the South Sea islanders of expressing unusual joy or grief. In the present instance, it was the unrestrained expression of the feelings of nature. Indeed every one seemed at a loss how to manifest the sincere pleasure, which his unexpected arrival after several years absence had produced. On first reaching the house, we had thrown ourselves down on a mat, and remained silent spectators, not however without being considerably affected by the interesting scene.' pp. 155, 156.

Having accomplished the objects of their tour, the members of the deputation returned to their several posts. They recommended eight stations on the island of Hawaii, as suitable for the residence of Missionaries. Three of these have since been occupied, namely, Kairua, Kearakekua, Waiakea, the last of which is on the north eastern part of the island, and has a good harbor. Kuakini, the governor of Hawaii, known more commonly by the name of *John Adams*, is friendly to the Missionaries, has built a house for public worship at his capital, Kairua, and encourages their schools. Indeed, no opposition seems now to exist, on the part of the leading chiefs of the islands, and the ultimate and entire success of the Missionaries is not to be doubted.

A great obstacle to their first efforts, ignorance of the language, is conquered. They can now converse with the natives in their own tongue; they have formed the Hawaiian dialect into a written language; books are published suited to the primary instruction of the people, many of whom have learnt not only to read printed books, but to hold correspondence with each other and with the Missionaries in writing. This result alone, if nothing more had been done, would be an incalculable benefit to the Sandwich Islands, and a most important step towards the ultimate civilization of the inhabitants. But to this is to be added the moral and religious effects of the direct labors, and the example of the Missionaries.

In settling the orthography of the Hawaiian dialect, the alphabet was adopted, which had been recommended by Mr Picker-

ing, in regard to the Indian languages of this country.\* It answered the end proposed, and when applied to the Hawaiian, it was found to correspond very nearly with the system before pursued, in the dialects of the Society Islands, and New Zealand. We may here take occasion to remark, that five principal dialects of the Polynesian tongue have been discovered, namely, the Hawaiian; the Tahitian, which prevails at the Society Islands; the Marquesan; that of New Zealand; and the Tongatabuan, or that of the Friendly Islands. This is stated in the preface to the Tahitian Grammar, published at Tahiti in 1823, and drawn up by persons, some of whom have been more than twenty years engaged in the missionary service in the islands of the South Sea. It is supposed, that all the dialects of the smaller islands are closely allied to one or another of these. The demonstration is complete, that these five dialects are radically the same language, and hence the importance of adopting at the outset a uniform system of orthography. With such a system, the inhabitants of the different islands, although living several thousand miles asunder, will be able to read, almost without the labor of study, the books written in all the dialects. The importance of constructing a written language on such principles, as will render it intelligible to all the Polynesians, will be forcibly felt, if we look forward to the time, for such a time will come, when the joyful sun of civilization and Christianity shall shine on these wide spread regions; when culture shall have matured the mind and made it an intelligent, acting principle; when men shall inquire, reason, judge, and books be written on art, science, morals, religion, government; when education shall wake the soul to a new life of energy and thought; and when fancy shall weave her magic woof of taste and poetry, and scatter her soft influences in the circles of social life. Let this period arrive, for, we repeat, it will arrive, and the advantages of a written language, constructed after a uniform system of orthography, will be incalculable, not only in affording facilities for reading, but in preserving the dialects from a wider separation.

Seventeen letters of the English alphabet serve to express all the sounds of the Hawaiian tongue, and these are the five

\* See Mr Pickering's Essay on a Uniform Orthography for the Indian Languages of North America, published in the *Memoirs of the American Academy of Arts and Sciences*.

vowels, *a, e, i, o, u*, and the twelve consonants, *b, d, h, k, l, m, n, p, r, t, v, w*. The missionaries add, moreover, that five of these might very well be dispensed with, namely, *b, d, r, t, v*. The sounds of these letters are sometimes heard, but yet so indistinctly, that they may be supplied by others, that is, *p* may be used for *b*, *l* for *d* and *r*, *k* for *t*, and *w* for *v*.<sup>\*</sup> From these facts is seen what exceeding simplicity prevails in the sounds of the language. To exemplify this statement, in regard to the use of one letter for another, it is mentioned, that when the name of the late king was first printed, it was shown to him in two forms of orthography, expressing the two modes in which it was pronounced, that is, *Rihoriho* and *Liholiho*. When desired to determine, which should be the uniform mode, he decided on the former. The language abounds so much in vowels and liquids, and one sound slides so imperceptibly into another, that it is often difficult to mark the precise shade of difference. In the name of the king, for instance, it would frequently not be easy to tell whether it was pronounced after the first or second mode of spelling. It may be remarked, however, that this indistinctness will gradually disappear, as a written language becomes known, for as each letter has a definite sound, the ear will become accustomed to it, and the organs of speech familiarized to its use.

It is remarkable, that in the Tahitian and Hawaiian languages, every syllable, and consequently every word, ends with a vowel. Whether the same rule is applicable in so great a latitude to the other Polynesian dialects, has not been fully ascertained. No Tahitian can pronounce a word accurately, which ends in a consonant; his voice slides irresistibly into a vowel sound. Thus the names of the Missionaries, Nott and Ellis, were pronounced *Notti* and *Eliki*, the *k* in the latter being substituted for *s*, which the natives cannot sound. Hence, as syllables often begin and always end with a vowel, it is obvious that there must be a perpetual concurrence of vowel sounds, which renders the pronunciation of words hard to be acquired, although each sound is extremely simple in itself. The difficulty consists in making new combinations of sounds already familiar; which is much less, after all, than that of first moulding the organs to new sounds, and then to strange combinations, as must be the case with every Polynesian, who attempts to learn English.

<sup>\*</sup> See *Missionary Herald*, vol. xix, p. 42.



But we have no space here, to enter into an investigation of the grammatical or philosophical principles of these dialects, even if we were adequate to such a task. From a superficial examination, however, it may safely be affirmed, that, compared with other languages, whether ancient or modern, the Polynesian exhibits features novel, curious, and peculiar, distinguishing it by strong marks of difference from every other known tongue. It is not likely, that any other unwritten language exists, which is so widely diffused; and certainly none, spoken by so many distinct tribes of men, and at the same time with so little variation of dialect. The subject is yet in the dark. When its intricacies shall be fully developed, the result will possibly lead to a discovery of the origin of the Polynesian race, and its affinity with the other branches of the human family; and, still further, to the solution of the long agitated problem, the first peopling of the American continent.

As an illustration of the general principles of orthography, which have been introduced, and as an example of the striking resemblance of the different dialects, we quote the following translations. They embrace three of the primary dialects, of which grammars have been formed, namely, the Hawaiian, the Tahitian, and that of New Zealand. The first extract is from the Appendix to the volume we have been reviewing; and the Hymn that follows is taken from a little collection, published three years ago at Oahu, one of the Sandwich Islands. It is a metrical paraphrase, as we understand it, of the closing verses of the one hundred and eighteenth Psalm, from the twentyfourth verse to the end.

#### HAWAIIAN DIALECT.

Aniani mai ka makani oluolu.	The breeze blows comfortably.
I ke arooke Akua.	The presence of God.
Ehele au e ike ia oukou.	I will come to see you.
Aore nana ia kopalapala eke'rii.	Your letter has not been seen by the king.
Make make maua i ka palapala.	We love the book, or instruction.
Ihoi mai au i ka olelo a ko arii.	I have returned an account of the king's word.
He aroha au ia oe i kou keiki i make ai	I sympathize with you on account of your son's death.
Epale ae i ke Akua i ke arii.	Pray to God for the king.
Aore oukou ehele mai i'au i ora oukou.	Ye will not come to me that ye may be saved.
Iho mai kela.	He came down.

Makou iho olelo maitai a Jeho- We have recently heard the good  
va. word of Jehovah.  
Uu ike au a pau roa i ko palapala. I understood even all your letter.

### Hymn.

Ua hiti mai ka la maitai,  
Ua hele hou mai kakou nei,  
Hoorea ke Arii o ke ao,  
Ke Akua nui o kakou.

No ke Akua keia la,  
I tabu roa no Kela,  
Ko kakou hana waiho nae,  
Pela IEHOVA 'papa mai.

E oluolu pu kakou,  
Hauoli ko kakou naau,  
'Kona hoavi ana mai  
Na kakou nei ka Sabati.

Himeni pono 'ku kakou,  
Pule me ko kakou naau;  
Hoolono 'Kona kanawai,  
Ke olelo a Iesu Kraist.

### TAHITIAN DIALECT.

The example here selected is from a translation of the Acts of the Apostles, printed at Tahaa, one of the Society Islands, in the year 1823. It is part of the exordium to St Paul's speech before Agrippa. Acts xxvi. 6, 7, 8, 9.

E teie nei no te tiaturi i ta te  
Atua i parau mai i to tatou hui  
tubuna ra, i tia'i au nei ma te  
haavahia mai.

Ta to matou ia mau obu tino  
ahuru mapiti i hinaaro ia noaa, i  
haamori noa'i i te Atua i te rui e  
te ao: no taua tiaturi ra, e te arii e  
Ageripa, i parihia mai ai au e te  
ati Iuda nei.

Eaha i manao ai outou e, e mea  
tia ore ia faaroo e, e faatia faahou  
te Atua i tei pohe?

E manao mau hoi to'u i roto  
ia'uiho i *mutaaiho ra*, e ia rahi to'u  
pato'i adu i te ioa o Iesu o Naza-  
reta ra e tia'i.

And now I stand and am judged  
for the hope of the promise made  
of God unto our fathers;

Unto which *promise* our twelve  
tribes, instantly serving *God* day  
and night, hope to come: for which  
hope's sake, king Agrippa, I am  
accused of the Jews.

Why should it be thought a  
thing incredible with you that God  
should raise the dead?

I verily thought with myself,  
that I ought to do many things  
contrary to the name of Jesus of  
Nazareth.

## NEW ZEALAND DIALECT.

This extract is part of a prayer, as contained in Lee's Grammar of the New Zealand Language.

E Jihóva! e Atúa núi koe. Náu te máhinga katóa tanga ki dunga ki te rángi ki ráro ki te wenúa.

Pai ráwa tóu e ánga ki te tângata. Náu ra óki te tângata; tóna áha óki, me tóna waidúa óki.

E e ára ra óki tátu; waka matára mai koe ta tátu nei e ára! Ko Jízus Kraist ra óki te matára tanga. I te útu ra óki ía mo tátu. I madingi ai ía tóna tóto e wakára ra óki ki te Atúa, e méa waka róha ki a tátu.

Ka waka pai átu tátu ki á koe; ka ánga átu. To tátu Atúa ra óki koe; é ara te Atúa átu mo tátu. Náu ra óki i tóno mai ai táu Tamaiti ki te A'o nei ki a óra ai tátu.

O Jehovah! thou art a great God. Thou hast made all things in heaven above and in the earth beneath.

Good indeed is thy work as to man. Man sprung from thee; from thee are his soul and spirit.

We are sinners; do thou put away our sins! Jesus Christ is our Surety. He became a ransom for us. He spilt his blood as a satisfaction to God, and out of love to us.

We praise thee; we cleave to thee. Thou art our God; we will have no other God. Thou didst send thy Son into the world to save us.

Upon a first examination of the above examples, it would seem that, in the New Zealand dialect, there is an exception to the general rule, which makes every syllable end with a vowel. We have, for instance, *tangata*, 'man,' and *madingi*, the syllabic division of which words appears to take place between consonants. But this may be in appearance only. The letters *ng*, coming before a vowel, prevail in large classes of New Zealand words, where they probably express nothing more than a simple sound partaking of the two letters, and not to be conveyed by any single character in the English alphabet. The above words may then be divided *ta-gna-ta*, *ma-di-gni*; and the same also of *ngo-ngi*, 'pure water,' *ngu-ngu*, 'stooping,' and numerous others. *Nga* is used to denote the plural of nouns; as, *matua*, 'a parent,' *nga matua*, 'parents.' We have seen no instance of this combination of letters in the Tahitian or Hawaiian dialects, but it exists in the Tongatabuan, as the word itself indicates.\*

\* The Polynesian words are commonly short, seldom extending to more than three syllables. Nor does the tendency to verbal combinations prevail, which our philologists have discovered in the languages of the North American Indians. An exception must be made, however, as to the names of some of the gods, which partake strongly of the

The Missionaries are now engaged in translating the New Testament into Hawaiian, but they complain of the difficulty of the task by reason of the multitude of words in the Greek, for which there are no corresponding terms in Hawaiian, and representing things of which no native has any ideas. They instance *faith, holiness, throne, dominion, angel, demoniac*, as words of this sort, and add, that 'the natives call an angel either an *akua*, a god, or a *kanaka lele*, flying man.'\* One thing has struck us with a good deal of force, in looking over the translations that have come into our hands, which is, that the word *God* is rendered by *atua*, as it is pronounced in New Zealand and the Society Islands, or *akua*, as heard in the Hawaiian dialect. This will be seen in all the examples quoted above. Now this word is used, as far as we can learn, throughout Polynesia, to express imaginary heathen deities, without any definite application to deities of a particular character, dignity, or influence, but to every species of imaginary beings, whether good or bad, and much more commonly the latter. Indeed, from such accounts as have come to us, the impression is strongly left on our minds, that the *atuas* are almost universally considered as ministers of evil, the objects

character of Indian proper names. The following are appellations of deities. *Hiataaaravamata, quick glancing eyed cloud holder*; *Hiatawawahilani, heaven rending cloud holder*; *Kaneruruhonua, earth shaking Kane*; *Makorewawahiwaa, fiery eyed canoe breaker*. These words will remind our readers of the long catalogues of Indian names, similarly compounded, which constitute the signatures to Indian treaties. For example, *Ootaujeaugenh, broken axe*; *Tioohquottakauna, woods on fire*; *Soggooyawauthau, red jacket*; *Kaujeagaonh, heap of dogs*; *Hombahagren, fine day*; *Cageaga, dogs round the fire*; *Tekakisskee, taken out of the water*.

But yet they do not reach to such a length as certain Indian words, which came under the notice of Cotton Mather, and which that author somewhat facetiously observes, 'one would think had been growing ever since Babel unto the dimensions to which they are now extended.' He adds, 'for instance, if my reader will count how many letters there are in this one word, *Nummatchekodtantamooonganunnonash*, when he has done, I, for his reward, will tell him, it signifies no more in English, than *our lusts*; and if I were to translate *our loves*, it must be nothing shorter than *Noowomantammooonkanunnonnash*; or, to give my reader a longer word than either of these, *Kummogkodonattootrummoetiteaongannunnonash*, is, in English, *our question*.' *Magnalia*, Book III. At this point the author abruptly leaves the subject, and the separating of these words into their component elements, must be the task of profounder philologists than ourselves.

\* *Missionary Herald* for September, 1825, p. 275.

of terror, whose agency is to be dreaded. We would ask, if it is not an essential mistake to represent the Supreme Being by a term conveying such ideas, and whether old impressions will not adhere so closely to the name, as to embarrass the natives exceedingly, in their attempts to gain a correct notion of the true God? To us this appears probable, and we see no good reason, why the words denoting the Supreme Being in the Bible should be rendered by the names of heathen deities, more than by words of any other import. Is it not better to employ a term, which has no prescriptive meaning to the natives, and to which is to be attached a set of new ideas? In this case you have only to sow the seed, but in the former, you must first submit to the infinitely more laborious and troublesome task of clearing away the rubbish, and preparing the soil. Why should not the word *Jehovah* be used invariably, as it is in some instances, to signify the Supreme Being? Other words, such as *God*, *Lord*, when they do not mean the same as *Jehovah*, and also *angel*, *spirit*, may preserve their original Greek orthography, so far modified as to admit of an easy pronunciation by the natives. We venture these remarks with deference, but we deem the subject to be of no little importance, and one which demands the very serious attention of the Missionaries, in the first stages of their labors. The main thing is to find out the shortest and plainest road to truth, and to remove at the outset every stumblingblock, which may contribute to increase confusion and perpetuate error. The great apostle to the Indians, Eliot, was in our opinion more judicious. In his translation the names of the Deity are preserved as in the English Bible. The prominent words in the title page of his Indian Bible are *Up Biblum God*, meaning, we suppose, the Book of God. Sometimes he uses the word *Jehovah*, where in the English it is *Lord* or *God*, but we have discovered no instance in which he employs the names of the heathen deities to denote the Supreme Being.

It has been a theory, in which geographers and philologists have universally concurred, that the Malayan and Polynesian languages were from the same stock, or rather that the latter was only a branch of the former. The investigations of the Missionaries have shown this theory to have no foundation in fact, and that few languages are more diverse in their radical principles. The theory, that the Polynesians migrated from Asia, or the Asiatic islands, falls at the same time to the ground. It is quite as likely that the Asiatics are emigrants from Polyne-

sia, and whoever pursues the subject, with the degree of knowledge that at present exists upon it, we apprehend will find himself in a circle. That our readers may form some comparison between the Malayan and Polynesian, as they affect the eye and ear, we shall here quote in the Roman character a passage of Malayan poetry, as we find it in Marsden's Grammar of the Malayan Language.

Kuda putith etam kuku-nia  
Akan kuda sultan iskander  
Adenda etam baniak chumbu-nia  
Tidak bulih kata iang benar.

'A white horse, whose hoofs are black, is a horse for Sultan Iskander; my love is dark, various are her blandishments; but she is incapable of speaking the truth.'

Burong putih terbang ka-jati  
Lagi tutur-nia de makan sumut  
Biji mata jantung ati  
Surga de-mana kita menurut.

'A white bird flies to the teak tree, chattering whilst it feeds on insects. Pupil of my eye, substance of my heart, to what heaven shall I follow thee.'

With what immediate success the Missionaries will meet, in communicating religious impressions, cannot be with certainty predicted. A few highly encouraging examples have already occurred, among which may be reckoned that of Keopuolani, the late queen. That all the notions of heathenism can be at once removed, and their place supplied by a pure christian faith, is too much to expect. The generation now on the stage must ever be very dark minded christians at best; yet the Hawaiians are a docile people, and they may doubtless be made to understand some of the doctrines, as well as the moral precepts and injunctions of the Scriptures. But the brightest harvest is in a future season, when the children of the schools shall go out into society, with minds properly stored, and habits rightly trained. Much has been done in the Society Islands, during the thirty years since the Missionaries first visited them. Wars have ceased, the horrors of a shocking barbarism have vanished, mild governments are established, the arts of civilized life are eagerly cultivated, stated religious worship is kept up in many places, and, according to the best accounts, it is hardly too much to say, that this region, so lately sunk in the deepest gloom of a savage heathenism, is now a christian land. Schools are planted in the villages with native teachers, reading and writing are common attainments, and books are written, printed, circulated, and used. These are noble achievements, and they have been made, let it be understood, by the sole efforts of the Missionaries, whose sacrifices and sufferings have been greater than can be well imagined,

but whose constancy has borne them through to the end. In their success they have a rich reward.

We may safely expect as rapid and complete success, from the American Missionaries at the Sandwich Islands. They receive protection, and even encouragement from the chiefs; about one thousand children attend their different schools; houses for public worship are erected, some of them at the expense of the chiefs themselves, and a good degree of attention is paid to the religious services. It is impossible, that such a system of instruction should not work its way into the thoughts and habits of the people. The king, Rihoriho, who died in England, was friendly to the Missionaries, and bestowed his patronage, but his death has caused no perceptible change in their condition. Karaimoku, the present ruling chief, who, for his talents as a politician and statesman, is familiarly called *Billy Pitt* by foreigners, has from the beginning favored their objects and is still their firm supporter. He had himself been their pupil in learning to read and write, and he speaks the English language; as does also Kuakini, otherwise *John Adams*, governor of the island of Hawaii. This is a rare accomplishment, as few will apply themselves to the severe labor of learning a new language, although they are eager to acquire the knowledge of reading and writing their own.

Six years ago the language of these islands was a fleeting sound, existing only in the mouths of the natives; it is now a written, unchanging vehicle of thought, suited to communicate ideas to the people, which they had before no power of attaining. The advantage of this single improvement in their condition is not to be estimated. Vessels belonging to the natives, and manned wholly by them, ply regularly from one island to another, and it is rare that they do not convey letters. 'This writing is a wonderful thing,' said a chief to Mr Ellis, when he had just finished reading a letter from his sister on another island; 'formerly my sister would entrust her message to a third person; before he reached me he would forget half that was told him, and divulge the other half; now she writes it on paper, and it is as if she whispered it in my ear.' The benefits of commerce begin to be understood. Rihoriho sent a cargo of salt to Kamtschatka, which yielded a profitable return. Karaimoku afterwards fitted out a brig, belonging to himself and the young princess, on a sealing voyage, which produced twelve thousand dollars. Tamahameha once sent a cargo of sandal

wood to Canton on speculation, probably by the recommendation of foreigners, but the voyage proved unsuccessful, and he never renewed the enterprise. The state of things has since changed, and it will continue to change, and the work of civilization will go forward. The different branches of human improvement will act reciprocally upon each other, intelligence will spread and be an excitement and a guide to industry, and, in process of time, laws, morals, religion, and social order will be established, and the blessings of civilized life secured.

ART. V.—*A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone.* By JOHN MILTON. Translated from the Original, by CHARLES R. SUMNER, M. A. Librarian and Historiographer to his Majesty, and Prebendary of Canterbury. From the London edition. 2 vols. 8vo. Boston. Cummings, Hilliard, and Co. 1825.

It is a general axiom in literary history, that a work is to be ascribed to the author whose name it bears, unless there are strong circumstances to excite suspicion of fraud. But this axiom is founded in the supposition, that the work gains some publicity during the author's lifetime, or that it comes to light soon after his decease. In the present instance, therefore, a century and a half having expired since the death of the supposed author, it is not unreasonable to demand the proofs of the authenticity and genuineness of the work. Of these proofs we shall endeavor to give the substance, as we gather them from the translator's 'preliminary observations.'

It appears from the statement of Mr Lemon, deputy keeper of the state papers of the king of England, that Milton retired from active, official employment as secretary for foreign languages, about the middle of the year 1655; and it is mentioned by several of his biographers, that after he retired from public business, among other literary enterprises, he commenced the composition of a body of divinity, compiled from the Holy Scriptures. This, says Wood (*Fasti Oxonienses*), is, or was lately in the hands of Cyriack Skinner. The same fact is mentioned by several others, and fully established. It remains therefore to be shown, that the original of the present work is